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the conquest of all magic. Magic as superstition is doomed. As art it will live. A knowledge of conjuring tricks is desirable, and the author advises its communication in the education of children.

In the observation and detection of magical tricks scientists are likely to err widely. Prof. Zöllner failed to notice the trifling acts of the medium, which were really the important things. The psychological problem in the case of the extravagant tales of the wonders of foreign magicians is as to the state of mind of the narrator. The triviality of a number of these tricks are shown. The article is a good popular presentation.

NORMAN TRIPPLETT.

*The Modern Occult*, by PROF. JOSEPH JASTROW. Pop. Sci. Monthly, Sept., 1900.

The author shows the relation of the modern occult to ancient occultism, and discusses the present-day phases of Theosophy, Spiritualism and Christian Science, with a passing mention of Alchemy, Astrology, Phrenology, Palmistry and Divine Healing. Christian Science, so-called, is perhaps calculated to exercise a wider influence than the other cults.

The reason for the development of these occult beliefs are: ignorance, a somewhat feeble cast of mind that does not perceive the errors of false logic, and tends naturally to superstition, and an undue anxiety concerning one's own personality. The antidote lies in the diffusion of exact knowledge.

MARGARET K. SMITH.

*La psychologie de 1899 à 1900*, par TH. RIBOT. Revue scientifique, T. XIV, 353-356. Sept. 22, 1900.

In this presidential address before the recent Psychological Congress Ribot reviews Psychology from 1889-1900. In 1889 the interest was chiefly in hypnotism, mind-reading, etc.; in 1892 in psychophysics, nervous system, and exact experiment; in '96 in *everything* that could help in any way; psychophysiology, psychology of normal and abnormal persons, and comparative psychology. In 1900 we begin to find that the psychologist must *interpret* what the neurologist and physiologist discover. In memory and association good work is being done in study of children and unconscious association, the latter amid keen controversy. The study of attention and motor and sensorial reactions tends to show that reactions depend on individual constitution. Whether attention increases intensity and clearness of representations is still doubtful. He hopes for more theses on the emotions, and on complex processes generally, such as reasoning and imagination. Accuracy can be got, by a firm empirical basis in art, anthropology, linguistics, etc. Sound work is being done in genetic psychology on this basis, and much may be hoped in psychology of character, and of the tribe. Germans and Americans lean to psychophysics, French and Italians to abnormal psychology, and English to introspection. We do not at present want general outlines of psychology so much as monographs.

M. F. LIBBY.

*La question des méthodes en psychologie*, par M. GUIDO VILLA. Revue scientifique, T. XIV, 357-362, 22 Sept., 1900.

In this Villa discusses methods in psychology. He also advocated freer scope in handling the vast subject matter of human and animal history from the point of view of psychology, and praised the American methods as illustrated by the non-mathematical yet empirically-grounded and scientific interpretations of James and Baldwin, rather at the expense of the timorous accurate German methods, while admitting that the latter had overthrown the introspective literary dilettantism of the 18th Century. His whole argument is to the effect that

having learned the meaning of scientific methods of introspection it is time to move on toward interpreting the history of the human mind wherever we get facts about it, instead of confining ourselves to such facts about it as can be handled with mathematical precision.

M. F. LIBBY.

*La Philosophie de H. Taine*, par GIACOMO BARZELLOTTI. Tr. from the Italian by Auguste Dietrich. F. Alcan, Paris, 1900. pp. 448.

This is an exposition of Paine's philosophy and his method, and seeks to show that his genius was an eminent expression of the *Zeitgeist*, both intellectual and aesthetic, that as such his systematizations made not only for mental economy, but that his thoughts were the seats of other harvests.

*Les Dilemmes de la Métaphysique Pure*, par CHARLES RENOUVIER. F. Alcan, Paris, 1901. pp. 288.

The dilemmas are—the unconditioned and the conditioned, substance, the all or function of phenomena, the infinite and the finite, determinism and liberty, the thing or the person. These are all reduced to one alternative, to one thesis and antithesis, viz., being or non-being.

*Grundzüge der Psychologie*, von HUGO MÜNSTERBERG. Vol. I. J. A. Barth, Leipzig, 1900. pp. 565.

This volume is dedicated to the author's "dear colleague in Harvard University. William James, in sincere reverence and heartiest friendship." This general part, which deals with the principles of psychology, is to be followed by a special part treating the facts. The first part treats the principles of individual, and the second those of sociological psychology. We are promised that the whole will be no objective text-book restating the generally well known facts of the science for the writer's purpose is more subjective. The author will discuss rather than present; will sift out and connect rather than inform; so that from the rich manifoldness of the data, real and unitary features shall appear. His effort is, therefore, at the bottom philosophical. This is especially true of this introductory volume which is more or less complete in itself, treating of fundamental ideas, presuppositions, limitations and ideals of psychology. It is a book of war (*Kampfbuch*), which in an unphilosophical age takes up the gauntlet of idealism against naturalism. The positivistic view of the world, which has one of its strongholds in psychology, must be met, for it is striking its insidious roots into our social consciousness, education, art, ethics, and morals. It cannot be overcome by despising or denying empirical research. Three, and those perhaps the most important chapters, are essentially the same as in the author's *Psychology and Life*. His general position is a kind of synthesis of Schopenhauer, Fichte, and scientific psychology. As far as we have read the second and third parts, they are more or less implied in the author's English work. We hope, however, to recur to these more at length later, especially as the standpoint, which the author ably represents, is so radically different from the idealism to which the writer of this note no less fervently holds.

*Text-book of Physiology*. Edited by E. A. Schäfer. Vol. I, pp. 1036. Vol. II, pp. 1365. Young J. Pentland, Edinburgh; The Macmillan Co., New York, 1898 and 1900. Price, \$8.00.

Professor Schäfer and his twenty co-laborers have here produced a monument to English physiology which, although less extensive than Hermann's *Handbuch* of twenty years ago, is no less well devised and representative. In comparing the two, one is struck by a progress